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Following the example of Morgan, Lowie, Westermarck, Radcliffe-Brown and others who have studied the kinship systems of primitive societies, work --based on the same general assumptions--has been done on the Tupí-Guaraní, with certain differences from the work of those authorities arising from the use of a linguistic rather than a sociological approach.

With the above end in mind we have collected, classified and analyzed whatever kinship terms we could find in the old works dealing with the Tupí-Guaraní; from the more modern ones little was taken, since, in the well-known opinion of Marcos Morínigo (1)

1. Morínigo, 1931.

"ésta curiosa y difícil nomenclatura fué completamente desplazada por el hispanismo."

Over and above questions of validity, the works consulted presented serious difficulties proceeding from a lack of uniformity in recording the words, from typographic errors, and, very often, from a total absence of clearness concerning the use of this or that form.

We even attempted, by whatever means were possible and warranted, to interpret all the words encountered in Batista Caetano (10). Subsequent studies, based on these

10. Batista Caetano, 1879.

interpretations, were carried on in an attempt to correlate the terms themselves with the Tupí-Guaraní social organization.

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Though kinship relations are relatively complex in modern societies, they are much more so in primitive ones. This complexity, it would seem to us, is generally in inverse proportion to the index of cultural attainment of the group being dealt with.

We know that the actions of a member of a primitive community vary with his position relative to his kin. There does not exist, in modern societies, any pre-established norm for the behavior-pattern of an individual in the presence of his "paternal grandfather", "maternal aunt" or his "brother-in-law, husband of his eldest sister"; but in primitive societies, on the contrary, we come to encounter special compartments into which each individual fits and which define his relationships with other members of his kin-group; such a fact--this observation of set rules which is implied in such behavior--accentuates the differences between primitive family life and our own.